SERMON

Preach'd before the Honourable

House of Commons,

AT

St. Margaret's Westminster,

On *Monday*, *Jan.* 31. 170$\frac{8}{9}$.

BEING THE

ANNIVERSARY FAST of the *Martyrdom* of King CHARLES I.

By JOHN PELLING, D. D.
Rector of St. *Ann's Westminster.*

Martis. Primo Die Feb. 1708.

Order'd, *That the Thanks of this House be given to Dr.* Pelling, *for the Excellent Sermon by him Preach'd before this House Yesterday, at St.* Margaret's Westminster. *And that he be desir'd to Print the same; and that Sir* Thomas Hanmer *and Mr.* Bromley *do acquaint him therewith.*

Paul Jodrell, *Cl. Dom. Com.*

LONDON:

Printed by J. B. for JONAH BOWYER, at the *Rose* in *Ludgate-street*, 1709.

Exod. xx. Part of Ver. 5.

I the Lord thy God am a jealous God, visiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate Me.

AMong the several Motives made use of by God, to discourage Men from breaking in upon his most holy and just Laws: The fear of Punishment, he is so often pleas'd to inflict in this Life, is one of those, by which he impresses an Awe on the Minds of such Persons, as will not suffer themselves to be influenc'd by the more soft and endearing Methods of his Goodness. In the great variety of which Judgments, my Text informs us of one of a sorer Kind, he has denounc'd against Sinners of the first Rank; namely, *That he will visit the Offences of Parents upon Children, unto the third and fourth Generation of them that HATE him.* From which solemn Declaration made by God, and interwoven into the Body of those Moral Precepts, which were design'd to be of perpetual Obligation: We have the greatest Reason to acquiesce in the Truth of the Fact now before us; That God Almighty, upon some *special* and *very extraordinary* Occasions, will visit the Iniquity of the Fathers upon their Children; Or the Sins of *one* Generation on those that succeed it.

However, such in all Ages has been the Degeneracy of Mankind, that even the most powerful Restraints have not been sufficient to keep 'em

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'em back from Sins of the most presumptuous and dangerous Kind; how dismal and lasting soever they had reason to apprehend the Consequences of might be: Yet they had the hardiness to venture on the commission of 'em; and in defiance of the most sore Judgments denounc'd by God, to run the hazzard of 'em themselves, and to transmit the Guilt of 'em to Posterity.

Of the general Truth now before us, setting aside the Scripture-Examples of that kind, we have a plain Instance in the surprizing Wickedness of our Forefathers, which gave occasion *to the Rise*, and *is a just* Cause of *the Continuance* of this *Days mournful Solemnity*. For however many of 'em might have been deluded upon their first setting out, it was impossible for 'em not to have fully discern'd at length all the fatal Consequences of that unnatural Rebellion, in which they were engag'd. They must *have foreseen* the Calamities to which many Thousands of Persons would inevitably be expos'd: *The plentiful* effusion of Christian Blood, caus'd by the mutual Dissentions of *Fellow-Subjects* and *Fellow-Christians*, work'd up to the highest pitch of Enmity against each other; The *certain* Destruction of the Ecclesiastical and Civil Form of Government *happily establish'd* in these Kingdoms, and *of One* of the best of Princes plac'd at the Head of 'em: I say, the *Contrivers* and *Actors* of this Days Villany, must have been more or less sensible of all this, and *of the* heinous Guilt they were then going to involve themselves and Posterity in, and yet they were not afraid to leave such a standing Monument of *National* Wickedness? *so sure* a pledge *of lasting* Vengeance behind 'em.

Under these Circumstances, Is it to be imagin'd, That God Almighty should be an unconcern'd Spectator of Actions so notoriously Sinful, of Persons

that had gone ſuch lengths in Wickedneſs! had ſo far exceeded the common meaſure of Corruption? On the other Hand, might it not more reaſonably have been expected, by thoſe who more wiſely conſidered the ends of his Providence, that he ſhould *viſit the Sins of ſuch Fathers upon their Children*, (as he has declared in the Text he will do upon the like Occaſions) even unto the *third and fourth Generation of them that HATE him.*

In diſcourſing more particularly on which Words, it may not be improper,

Firſt, To offer ſomething in Vindication of this way of God's dealing with Mankind, in viſiting upon ſome extraordinary Occaſions, the Iniquity *of the Fathers* upon *the Children*; Or the Sins of *one* Generation *on ſucceeding* Ages. From whence I ſhall proceed,

Secondly, To apply the general Doctrine contain'd in the Text, *to the particular* Sin, *or rather* complication of Sins, we are now deploring in God's Houſe. And, in the

Third and laſt place, To lay down ſome Directions neceſſary to be obſerv'd, in order to prevent a farther Viſitation of that crying Sin upon us, and our Poſterity.

Firſt then, I propoſe to offer ſomething in Vindication of this way of God's dealing with Mankind, in viſiting, upon ſome extraordinary Occaſions, the *Iniquity* of the Fathers upon the Children, *Or the Sins of one* Generation *on ſucceeding* Ages.

The Difficulties attending which Doctrine, will, I preſume, be fully clear'd up by a due Conſideration of theſe three Things,

Firſt, Of the more than ordinary Malignity of thoſe Sins which God is provok'd to viſit on the Children of wicked Parents.

Secondly, Of the manner after which he will viſit thoſe Sins.

Thirdly,

Thirdly, Of the Character and Qualifications of those Persons on whom he determines thus to visit the Sins of their Fathers.

First, Then it will be of some use to us, in order to free the Doctrine of the Text from the difficulties that may seem to accompany it, to consider the more than ordinary Malignity of those Sins, which God is provok'd to visit upon the Off-spring of wicked Parents. The Sin more particularly pointed at in the Text, is *that of Idolatry*, consider'd under different Views; which it must be confess'd is a Sin of so very *absurd* and *heinous* a Nature, so *directly contrary* to the most natural Notions of God implanted in the Soul of every Man, and *withal includes* so high a Degree of Contempt of him, that no wonder he should set a distinguishing mark of his Displeasure, on such *stupid* and *profligately* wicked Persons, as should presume to worship the Creature more than the Creator; or to change the Glory of the incorruptible God, into Images made like to corruptible Man, *Rom*, 1. 23.

Other Sins upon which the Curse in the Text may likewise be suppos'd to be entail'd, are such as in their Nauure include *an open* Defiance of, and Hostility against God; as we learn from the Declaration in the Text, importing *That he will visit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that HATE him.* Under which general Term, jointly applicable both to the *Fathers* and the *Descendants* from 'em, we must rank all presumptuous Offenders who Sin with an high Hand, and are not afraid to express their avow'd Contempt of Gods Laws, by an open and audacious violation of them.

Again, 2*dly*, Whereas it is said in the Text, that *God will visit the Sins of the Fathers upon the Children*, this Visitation must be understood to imply no more than the infliction of Temporal Evils

only. For *as* the Virtues of Parents, how eminent ſoever, will not be imputed for Righteouſneſs to a degenerate and wicked Poſterity: So neither will their Vices, if they ſhould prove no leſs Notorious, be matter of Condemnation to them, any otherwiſe than as they ſhall provoke Gods Vengeance, by preſuming to tread in the ſame crooked Paths.

Nay, he is ſo far from viſiting *the Sins of the Fathers upon the Children* in this Senſe, that he makes thoſe temporal Evils, that befal 'em *on the account* of their Parents Sins, highly ſubſervient to the attainment of that greater Good, which will be the Reward *of their own Virtues*, in another and far better Life, For we know that all things work together for good to them that love God; *Rome* 8.28. and therefore even the Afflictions, according to the Apoſtles true meaning in that place, which may attend them in the courſe of his Providence, always for *wiſe*, *juſt* and *important* Ends.

What has been ſaid in relation to Gods viſiting, after the manner deſcribed by us, *the Sins of the Fathers upon the Children*, is equally applicable to Viſitations of a more Publick or Private Nature; that is, of National Offences committed by multitudes of Perſons, and deſerving to be viſited on *ſucceeding* Generations. For the Puniſhments of this kind inflicted on Communities of Men, *as ſuch*, are always Temporal Judgments; very grievous indeed, in ſome Caſes, as *to their quality* and *duration*; but yet ſuch as are capable of being improv'd to the preſent and future Advantage of a People, diſpos'd to make a right and profitable uſe of 'em.

And to proceed yet farther, even the Temporal Evils denounc'd by God in the Text againſt the Off-ſpring of notoriouſly wicked Parents, are *there* ſuppos'd (*ordinarily* at leaſt) to extend no farther than

than to the *third and fourth Generation of them that Hate him*; which period of Time is therfore conceiv'd to be mention'd, to satisfy us, that God *primarily and more especially* designs to punish Sin in the immediate Authors of it; since it may be presum'd, and is often true in Fact, that wicked Parents may live to see themselves thus punish'd in those that come out of their Loins; whereas, on the contrary, the Goodness of Almighty God, is such *an overballance* to his vindictive Justice, that he has likewise declar'd, That *He will shew Mercy unto Thousands of them that love him, and keep his Commandments.*

Add to this, That the temporal Curse pronounc'd in the Text, must ordinarily be allow'd to *be Conditional only*; that is, to take place no otherwise, than as wicked Parents shall continue obstinate in *the* Practice *or* Defence of those Sins, by which they had provok'd the Divine Vengeance; which Condition it must be confess'd, may be superseded by a thorough Repentance; and when it is so, it may please God to respit the Execution of his Sentence, *or to* mitigate, as there shall be sufficient Reason, the Severity of it.

Lastly, For a more clear and full Vindication of the Justice of Gods proceeding, in visiting, upon some special Occasions, the *Sins of the Fathers upon the Children*, 'twill be necessary, that we consider farther the *Character* and *Qualifications* of those Persons, upon whom he determines to Visit in the manner above mention'd, the Sins of their Forefathers. For we must not imagine that he punishes even with Temporal Evils (according to the usual Methods of his Providence) the Sins of *guilty* Parents on a *guiltless* Off-spring. For in such Cases, that of the Prophet *Ezekiel* holds true (not in reality interfering with Doctrine of the Text) that the Son shall not bear

the Iniquity of the Father; which is God Almighty's answer, by the Mouth of his Prophet, to those *Jews*, who had taken up that absurd Proverb, in derogation to his Justice; *The Fathers have eaten sower Grapes, and the Childrens Teeth are set on Edge.* Ezek. 18. 2.

On the other Hand, there are several ways by which the *Descendants* from a wicked Stock may make the Guilt originally contracted by their Fathers, in some measure their *Own*; *Either* by treading in the Steps of their Ancestors, which is not unusual, considering the powerful influence of *their* bad *Principles* and *Examples*, strongly inclining 'em to such an Imitation; by *which and other* means, *Family Vices*, as well as *Diseases*, become hereditary; Or by presuming to *justify* and *defend*, or to *palliate* and *lessen* the malignity of the Transgressions committed by them; *Or yet* farther, by not *humbling* their Souls, under a just and lively Sense of the heinousness of 'em; *Or lastly*, by some personal Crimes of their own, no less notorious, which may justly provoke God to take occasion from thence to visit both *their own* and the Iniquity *of their* Parents upon 'em. In which several Cases, we have no reason to arraign the Justice of Gods Dealings with Mankind, if, in pursuance of the solemn Declaration made in the Text, he should *visit the Sins of the Fathers upon the Children, even unto the third and fourth Generation of them that HATE him.*

Especially, if we proceed to add farther, what was more fully made out, under my former Head, That those Judgments of God, how severe soever, may always be improv'd to *the Spiritual*, and often *Temporal* Advantage of those on whom they light, if they are not wanting to themselves in making a proper use of 'em; which is so evidently true in Fact, that Temporal Evils are some-

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times the only means, under God, of reclaiming *Societies* of Men, as well as *private* Persons, from the Guilt of the most *daring* and *presumptious* Sins.

For these and other weighty Reasons, if notwithstanding what has been urg'd, there should arise *some particular* Cases, which will not so easily come *under the* Rules laid down: We may conclude however in general, that God *neither is*, nor *would appear* to be unrighteous, were all the Reasons of his Providence fully known to us. On the contrary we ought (as we are taught) to believe of His Righteousness, *That it is like the great Mountains*: that is, for the *most part* easy to be seen like them, *and to be* discern'd even *afar off*; tho' it sometimes happens, *That his ways are past finding out, and his Judgments like the great Deep, not to be fathom'd.*

Having thus gone through the general Doctrine of my Text, and freed it from the Exceptions, to which it may seem to *lie open*: Proceed we now to apply more closely what has been said to our selves, by shewing what reason we have to believe, that the great and crying Sin, under a serious and devout Sense of which, we are now humbling our Souls, *is one of* those which God has been *pleas'd* already, and he only knows how long he will still *please*, to visit on the People of this Nation and their Posterity.

We are here met together to commemorate the Vertues, and to lament the Misfortunes of one of the best of PRINCES, falling a Sacrifice *to the* brutish Rage, most *amazing* Insolence, and *unparallel'd* Cruelty, of his own Perfidious and Mercilesss Subjects.

The Persons, more immediately concern'd in this Bloody Tragedy, were not some *few Sons of* Belial only; it was the joint performance of many

Thousands

Thousands of Persons, closely confederate together, and each of 'em contributing his share towards the *contrivance*, the *carrying* on, and at length *final Accomplishment* of that surprizingly wicked Work.

Upon which account, if it be just in God, under some special Circumstances, to visit one Man's Sin (of a more deep dye) on himself, and his Posterity after him; it must be allow'd to be more *evidently* so, that the complicated Guilt of such vast Numbers of Men, should not center in those Persons only, but by Gods appointment should descend to Generations of Men, that were afterwards to be born. Especially if we proceed to take a cursory view of the Wickedness now before us, in some of its Circumstances, and Degrees of Aggravations, in which Multitudes of Persons of all Ranks and Conditions were known, in *open Defiance* of Gods Laws, and *of the most solemn* Oaths of Duty and Allegiance, to have wilfully interessed themselves.

Among the Sins of a more malignant and highly provoking Nature, which the Scriptures informs us, God has visited on the Progeny of wicked Parents: We find the Sins *of* Rebellion against God, *of open* and *notorious* Oppression, and above all, *that of Blood, frequently mention'd*, as justly deserving to be visited after *so severe* and *unusal* a manner; All which Crimes were manifest Ingredients of that National Offence, which was openly committed against the Person of our then Lawful Sovereign. For next to an Invasion of the Throne of God, which was the Case of the Apostate Angels, *one* of the most signal Acts of Presumption in Men, is, *their insulting* the Majesty of Kings, who are Gods immediate Vice-Gerents on Earth, *By whom alone they Reign and Decree Justice*, Prov. 8. 15. from whom they receive their Authority, and de-

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rive a Sacredneſs on their Perſons. *For where the Word of a King is, ſays* Solomon, *there is Power, and who may ſay unto him, what doeſt thou?* Ec. 8. 4.

The fierceneſs of the Sons of Violence did not ſtop here, but they further preſum'd to invade the Rights of the ſupreme Magiſtrate, who was the Fountain of Juſtice; To caſt him out of his Vineyard by Force and Uſurpation, and at length (unreſtrain'd by the moſt ſacred Ties of Duty) *to ſtretch forth their Hands, to deſtroy the Lord's Anointed.*

To render the Guilt of which horrid Fact, not to be paralell'd in the Hiſtory of former Ages, yet more *flagrant:* Religion was made a Cloak for the Commiſſion of it, and God himſelf a Party in the Formation and Execution of that black Deſign; notwithſtanding *his* avow'd abhorrence of Blood-thirſty Men, and *his tender* Concern for thoſe who bear his own Image and Superſcription.

Add to this, *That the Breath of our Noſtrils, the Anointed of the Lord, was not only thus taken in their Pits,* but we were likewiſe depriv'd of ſuch a Perſon of whom we ſaid, that is, all ſuch as entertain'd a juſt Senſe of his incomparable Vertues ſaid, *We ſhall be ſafe under his Shaddow.* Lam. 4.20.

For what bleſſed Advantages might not a People have hop'd for, and ſecurly promis'd themſelves, under the Protection of a Prince of *ſuch* exemplary *Wiſdom* and *Goodneſs*, who ſet God always before his Face, whoſe Prayers and innumerable good Deeds would have come up *for a Memorial before him*, and in return would have *brought* down the moſt valuable Bleſſings, and have *entail'd* 'em on theſe Kingdoms? However ſuch a Prince, ſo richly adorn'd with ſo *many* publick and private Vertues, ſo *highly* deſerving to Live and Reign in the Hearts of his Subjects, was by God's Permiſſion, given up as a Prey to thoſe who

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were the most unworthy *of His* and *the Divine* Protection.

All these Things consider'd, surely the Wickedness of our Fore-fathers was above measure Sinful; and *as it* has been already visited on the People of this Land, more or less from the time of its Commission: So *may* it still deserve to be, if, by a serious Repentance, and by bringing forth suitable Fruits, they not endeavour to appease the Divine Wrath. In order to which end, I come in the last place to lay down some Directions necessary to be observ'd by us to prevent a farther Visitation *of this national Sin* upon us and our Posterity.

It has already been made out under my first Head, That it is highly just in God to visit the Sins of *Progenitors upon such* an Off-spring, as shall presume to fill up the measure of their Iniquity, and to transfer the Guilt of them, in some Degree, on themselves, either by *treading* exactly in the same Steps, by *justifying* or *diminishing* the Crimes committed by them: or *by not duly humbling* their Souls under a lively Sense of the heinousness of them: or yet *farther*, by the additional Guilt of their own personal Impieties, no less notorious in themselves and displeasing to Almighty God. Upon which several Accounts, it greatly concerns the Sinful People of this Generation, many of whom have in some of the ways above-mention'd, made the Guilt of the Royal Martyrs Blood *their Own*, to beware of entailing still the Curse of God on themselves, and those in after Ages, by continuing un-reform'd by the stroke of his Vengeance.

The Text accquaints us, That God Almighty is so jealous of his Honour, as to visit the Sins of notoriously wicked Parents upon their *Children, even unto the third and fourth Generation of them that HATE him*; beyond which period of time, we cannot be assur'd, that he will not visit Sins of a

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more Extensive and Complicated Guilt; as all National Offences, committed in open Defiance of his Majesty, that Branch of it in particular, which is stamp't on the Persons of Kings, must be allow'd to be. 'Tis *not hard* to conceive, that the many dismal Consequences, naturally issuing from this Days Transgression, may extend to *Ages* and *Generations* of Men yet to come.

In the mean time, we are to consider, that the number of Years determin'd in the Text, for God Almighties *visiting*, in an Ordinrry way, *the Sins of the Fathers upon the Children*, is not yet expir'd; which Consideration, as we tender our own immediate Welfare, and that of those who stand in neareſt Relation to us, ought to be a powerful Motive, to raise in us such a Godly Sorrow for this Days Offence, as shall work in us *a Repentance not to be Repented of*; which Repentance if it answers that Character, must bear some Proportion to the heinousness of the Crime committed; consequently, *What Carefulness ought it not to work in us, what clearing of our Selves, yea what Indignation, yea what Fear, yea what vehement Desire, yea what Zeal, yea what Revenge?* That so we may endeavour each of those ways to approve our selves in some measure clear in that Matter.

In pursuance of which great End of this Days Annual Solemnity, *Instead of* making it a Day of Rejoicing, and Celebrating it with *most Prophane* Songs of Triumph: Let us look upon it to be, what it really is in it self, *a Day of Trouble, Rebuke and Blasphemy*; *Instead of* Solemnizing its Return (after the impious Manner of some) *with Feastings*: let us humble our Souls after a Godly sort, with *Prayers, Supplications, and Fastings: Instead of* detracting from the Heroick Vertues of that most Religious and Wise PRINCE, let his Memory be ever Precious among us, and his Exem-

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plary Goodneſs be ſingled out as a moſt ſafe and glorious Pattern for our Imitation.

Moſt eſpecially, *let the* ſurprizing Wickedneſs of this Day, raiſe in us a juſt Deteſtation of thoſe pernicious Doctrines which made way for it; That of the Lawfulneſs of Rebellion in particular, which the Scriptures repreſent to be, *as the Sin of Witchcraft*, a kind of Combination with the Infernal Powers of Darkneſs, however *palliated* or *defended* of late; I had almoſt ſaid, *made a neceſſary* Duty; On the contrary, let it inſpire us with a *juſt* and *grateful* Senſe of the many Obligations we are under, to *eſteem* very highly, and to *obey with the* greateſt Chearfulneſs, the Powers that are now ſet over us by God,

We are all of us, 'tis to be hop'd, ſo entirely ſatisfied of the ſincere Intentions of our moſt Gracious Sovereign, to promote the true and laſtingd Intereſt of her Kingdoms, by the moſt ſafe anr warrantable Methods, that we ſhould render ou ſelves highly inexcuſable, ſhould we endeavour to fruſtrate thoſe good Deſigns, *by not* readily concurring with, *Or by any Acts* of Undutifulneſs towards Her. Whatever Apprehenſions we may ſtill have of Popery and Arbitrary Power, if there *be any juſt* Grounds for Fears of that kind, they cannot now be pretended to ſpring from the Throne, but are to be reſolv'd into the reſtleſs Endeavours of Factious Spirits, ſworn Enemies *to Monarchy*, and to the *continuance* of an Epiſcopal Church.

Laſtly, Inſtead of *Excuſing*, *Juſtifying* and *Applauding* the Wickedneſs of our Forefathers, which gave Birth to this days memorable Solemnity, let us humbly implore the Aſſiſtance of God's reſtraining Grace to keep us back, not only from treading in their Steps, but from making the leaſt Approaches that way; A Caution very neceſſary to be added to the Directions before given, and which,

I may presume to say, will be the most effectual Means, under God, of freeing us from the sad Effect of the remaing Guilt of *That*, and of placing us out of the reach *of the like* Offence.

For how many Persons, unhappily involv'd in this Days Transgression, were insensibly led on to that highest pitch of Wickedness, by gradually imbibing the Principles, and engaging in the Practices tending to it; and after they had gone too great Lengths, by putting it out of their Power to retrieve the false and dangerous Steps taken by 'em?

When the Prophet *Elisha* was commission'd by God to forewarn *Hazael* of the Evil he would certainly do, in no long time after to the Children of *Israel*, by *Setting their strong Holds on Fire, by slaying their young Men with the Sword, by dashing their Children, and ripping up their Women with Child*: The Answer he return'd to the Prophet upon the delivery of that Message, was, *Is thy Servant a Dog, that he should do this great Thing?* Had the same Warning been given, the same Answer would doubtless have been return'd by many of those Persons that were Instrumental in bringing the sore Evils on this Church and Nation, which were the *Natural* and *Judicial* Consequences of this days Offence.

Had they been told even by a Messenger from Heaven, *that the* Methods taken by 'em for the redressing of some pretendend Grievances, would certainly be attended with Consequences far *more intolerable*; *That their Petitions and Remonstrances* would be improv'd into *open Rebellion* against their lawful Sovereign, and the *Effect* of that Rebellion would be, the *Dethroning* and *Murder* of their PRINCE, after a manner unheard of in former Ages: Upon the mention of such things, they would have express'd the like abhorrence of *those Barbarous* and *most Inhumane* Acts, as *Hazael* did. However, both *He* and *They* by hardening themselves

[illegible] Sin, were at length [illegible] vail'd upon to be far more Wicked than [illegible] others, or they thought it possible for *themselves* to be.

Out of a full persuasion of this Truth, may none of us, *of what Rank or Station* soever, think ourselves *too Wise* to be caution'd against Sins of so Presumptuous and dangerous a kind, or *too Good*, to stand in need of so seasonable an Admonition. There is a time when the most knowing Person may suffer himself to be misled by those who are more thoroughly vers'd in the Art of Deciving; and when Men of honest and sincere Intentions may be over-reacht by those, who neither intend, desire, nor are to be prevail'd upon by any Ties whatever, to do well. Against the secret Attempts of Persons of such dangerous Designs, and of so infamous a Character, we must fortify our Souls, by keeping at the greatest distance from the Infection spread by 'em; applying those Words of the Patriarh to our selves, *O my Soul come not thou into their Secrets, unto their Assembly, mine Honour be not thou united!*

If we thus improve, to our spiritual Advantage, the unhappy Occasion of our assembling together at this time, we may reasonably hope, that God will lay aside the fierceness of his just Displeasure, and suffer himself at length to be entreated for the Land; *That he* will restore in his appointed Time, after the effusion of much Christian Blood, *Peace within Her Walls, and Plenteousness within Her Palaces*; *That he* will give a timely Check to those *unnatural* Divisions that do now rage among us, and *to that* Spirit of Atheism, Irreligion and Profaneness, which so visibly infests the Christian Church: In a word, that he will wash away the Guilt of this Days Sin, and of all our other Transgressions, in the Blood of his dear Son; which Blood we know speaketh better things, than that of *Abel*.

Now to God the Father, God the Son, &c.